The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THE LUMINARY.

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MIAMI UNIVRESITY.

At the second Annual commencement of the Miami University, which took place on the 26th Sept. the degree of A. B. was conferred on the following young gentlemen, members of the senior class;—

James H. Bacon, Montgomery	C. O.
John W. Caldwell, Warren	" "
N. G. R. Gassaway, Hamilton	" "
John H. Harney Bourbon	" Ky.
Thomas A. Jones, Hamilton	" O.
John M'Meehan, Butler	" "
William A Porter Hamilton	" "
R C. Schenck, Warren	" "
Joseph S. Wallace "	" "

From a catalogue of the Miami University, for the current year, we give the following general summary;—

College Proper.—Resident Graduates 6, Senior Class 9, Junior, 13 Sophomore 11 Freshmen 21.

English Scientific Department.—Third Class 5. Second 11 First 14.

Grammar School.—Senior Class, 18 Second 23, First 13,

Making, in the College Proper	60
English Scientific Department	30
Grammar School	54
Whole number	144

The following extract from the same may contain some useful information to those desirous of educating their sons at this institution:

The College year is divided into two sessions of five months each. The winter session commences on the first Monday of November, and ends on the last Wednesday of March. The summer session commences on the first Monday of May, and ends on the last Wednesday of September. Tuition in the Grammar School, five dollars, and in the College classes, ten dollars per session. Boarding and lodging, one dollar and twenty five cents per week.

The next session will commence upon the first Monday of November.

Literary Focus.

Extracts from the Manuscript Report on the state of the Miami University, made at the annual commencement, September 26, 1827.

The location of the institution was happy. It is in the centre of a rich country. Under only ordinary arrangements there will be always within forty miles of Oxford a sufficient number of youths, destined for a liberal education, to support a respectable college. And should a taste for reading and study increase with the other improvements of the district, the Miami University may without any foreign aid rise to a school of the first rank.

The health of the place may be considered as established. Since the first settlement, only one period of sickness, and that only for a few weeks, has occurred. We have only one practising physician. He attends the most of the families in the township, and is more than half of his time unemployed in the business of his profession.

The number of students has from the beginning been gradually increasing, and it is believed that the course of study is now equal to that which is pursued in the oldest and most respectable colleges in the United States. We have been happy also, in having the great body of the students in every sense of the word promising. During the last year there has not been a single act of known disobedience or disorder; and there has scarcely been an individual connected with the institution, who has not cheerfully performed upon the spot, all which has been required of him.

The general principle of government is, and has been, that every young man sent here must within a limited time govern himself: and must also give evidence, that he possesses a mind which is really worthy of cultivation. Diversity of talents and diversity of disposition will always exist. Nor could human society exist without such diversities. And while there is ample room for these diversities in literary and scientific pursuits, there will always be found many young men who may be destined for distinguished usefulness in other departments of life, who can never bear the confinement and the discipline of a college. Hence it has been considered as an act of injustice and cruelty to parents and to sons—to the community at large, and to the next generation, to encourage any young man to continue a member of the Miami University, who does not very soon feel himself at home and engaged in studies and exercises every way congenial to his disposition.

The system of mutual instruction has been partially introduced into the grammar school and into the two lower classes of college. The advantages of this system are these:—It is a nursery for teachers; any school where this system is carried through, may furnish teachers for itself or for any similar school to any amount. It farther gives the most promising of every class an opportunity of recurring in a most improving way to their former studies and acquisitions—and by this system a large class can be divided and subdivided, so that every member can be particularly attended to at every recitation. Add to all, that the influence of the arrangements connected with the system is found to be good in promoting a spirit of industry and of manly independence. *Ib.*

ANDOVER THEOLOGICAL SEMINARY.

By a General Catalogue of the above Institution, just published, it appears that since its foundation in 1807, four hundred and twenty two individuals, graduates of 16 Colleges and Universities, have completed the prescribed course;—277 of the number since 1815. Of the whole number, 42 have deceased, and 380 survive. In the two remaining Classes are 33.

A large proportion of those who have left the Institution, are now settled as pastors in different parts of our country; 2 are Presidents of Colleges; 13 are Professors of Literary Institutions, 25 have gone forth as missionaries to foreign lands; 27 as missionaries, principally among the American Indians; 3 are Editors of religious publications; 3 are Preceptors of Academies; 1 is Principal of the Deaf and Dumb Asylum at Hartford; 9 are Agents or Secretaries of Benevolent Societies, &c. &c.

Of the whole number, 110 received their literary education at Yale College, 38 at Dartmouth, 30 at Middlebury, 57 at Williams, 29 at Harvard, 37 at Brown, 2 at Bowdoin, 8 at Hamilton, 16 at Union, 15 at Amherst, 8 at Nassau Hall, 5 at Vermont University, 1 at Jefferson College, 1 at Ohio University, 1 at Glasgow University, 1 at the University of Upsala, Sweden, and 13 have not been connected with any College. *N. Y. Obs.*

FRANKLIN LODGE No. 28.

Danville, March 3d, 1827.

Whereas the Commerce in Slaves, carried on by importations to this State from the other Slaveholding States, conflicts with those feelings of benevolence and philanthropy, which it is the duty of every Mason to cherish and inculcate; and is also in direct violation of the laws of the State in which we live, which every worthy Mason is bound to respect and obey;

Therefore Resolved, as the opinion of this Lodge, that said Commerce is inconsistent with the principles of Free and Accepted Ancient York Masonry, and ought to be discountenanced by every member of the Fraternity.

Worshipful Sir and Brethren,

In forwarding to you the foregoing Resolution of Franklin Lodge, for the information of the Lodge over which you preside, it is proper that you be made acquainted with the objects and views of the Lodge in its adoption.—Although the members of this Lodge are fully satisfied with the correctness and importance of the principles advanced in said Resolution, they are solicitous that all Free and Accepted Masons should work by one rule and be governed by one faith in things that pertain to the craft, and that the slightest appearance of schism should be avoided. We are therefore desirous that this Resolution should be considered by our Brethren, preparatory to the meeting of the Grand Lodge, where we hope our works will be reviewed, and either approved or rejected as they may be found to fit and square with the principles of our order.

It cannot be necessary to disavow the slightest intention to make this a political matter, or to influence the conduct of others than Masons. We trust we are too well acquainted with the dignity and purity of our Institution to degrade it, by any attempt to make it subservient to political purposes.—But while Masonry wisely declines all interference with either the political or religious tenets of its votaries, so far as they are not inconsistent with the great and eternal principles of the Order, yet we all rejoice that Masonry does boast a pure and exalted Morality, of which the revealed will of God to man is the chief foundation and corner stone. By this we are taught that the different nations of the earth have all a common Origin, and that each individual of the human race forms a part of one universal family: that we should respect the rights of all, abstain from doing wanton injury to any, and exercise a general benevolence and charity towards others, so far as is consistent with our various duties to our country, ourselves, our families and friends. From the same source we are taught individually, "to render unto Cæsar the things which are Cæsar's," to be dutiful and faithful citizens, submitting without faction or fraud to the existing laws of the land, and carefully to abstain from all combinations in our characters as Masons, to oppose or change the laws of our country. In applying these principles to the subject under consideration, we believe that whatever may be our individual opinions of the morality or policy of domestic Slavery, as it is found by the present generation existing among us, it is our duty as a *body* to abstain from any expression of opinion on the subject, and quietly acquiesce in the existing order of things, so long as it is sanctioned by the constitution and laws of the country. But while we disclaim any wish or intention to interfere with the rights of the master to the services of his Slave as secured by the constitution, we feel it to be the duty of the Craft to warn it members from, and to mark with pointed reprobation all participation in that Commerce, which under the influence of a degrading cupidity, imports from other states hundreds of Slaves every year to be sold as merchandize in this country, in violation of an express law of the land and the best feelings of our nature, and as we believe against the permanent interest of our Country.

By Order: Respectfully and Fraternally your Brother

D. G. COWAN, *Master.*

From the Charleston Observer.

MR. EDITOR,—I am among the earliest of your subscribers, having taken the Charleston Observer from the commencement of its publication. I anticipated its appearance with no small satisfaction, when I saw the prospectus. And I have the happiness to say, that my expectations have in no instance been disappointed, and in many instances they have been surpassed. Anxious for the stability and success of an instrument so well calculated for extensive usefulness as a religious newspaper, and, whatever may be the extent of the circulation of the Observer, wishing a still wider diffusion, I have concluded to address you now and then, a few observations upon the manner of conducting it. If my remarks should be considered valuable in themselves or should comport with the opinions of your subscribers generally, you will make such use of them as you see fit; if not, you must be governed by your own better judgment, or by the more general opinion of your subscribers

It has been my lot to be cast for several years in a part of the State of South Carolina, which in many respects presents a contrast to the more northerly region in which some of my earlier years were spent. I once sat statedly under the droppings of the sanctuary, and had hardly a conception of ever being subject to such a spiritual dearth as has since fallen to my lot. I am by birth, by education and by decided personal preference too, a Presbyterian, an approver of the doctrines, and an admirer of the government and discipline which that name designates. But I can enjoy the preaching of "Christ and him crucified" from ministers of any other name who are orthodox in sentiment and in their public discourses.

A Presbyterian professor in this neighborhood is a "rara avis"—a kind of speckled bird. There are but few of my denomination, and those few considerably scattered and insulated. The preaching of Baptists and Methodists is that to which I am necessarily and exclusively confined, except when I travel as I occasionally do, a considerable distance from home. Episcopalianism is much more scarce in these parts than even Presbyterianism.

I was happy to see announced in your paper of the 8th Sept. in your reply to a writer who calls himself "Cosmopolite," an intimation, that you would let us know something more about Presbyterianism, than you had done in any of the previous numbers of your publication. If "Cosmopolite" is situated as I am, he may know how to enter into my feelings. In your city, and in country places where you have settled churches, it may not be necessary to say any thing explicit on the points to which your correspondent refers—but to the scattered individuals of our Church, who are situated like myself, such views or discussions occasionally given, would be useful, not only to our ourselves but to our neighbours.

And will you give me leave to inquire whether Presbyterians, in the lead which they are found to take in all those general institutions, which embody different denominations, and in the activity and ardour with which they support them, have not gone rather too far in keeping their own distinct features out of sight. If they originate, or if they zealously and actively prosecute, when devised by others, schemes of religious usefulness, in which various orthodox sects agree to merge their peculiarities and keep them out of sight, is that a reason why they should not at some times, and in some way, keep, at least in view or their own denomination what Presbyterianism is, and why its professors are Presbyterians. Among this class of professors, to which I feel myself happy to belong, I do not find either in conversation, in books, or in preaching, half that anxiety and assiduity to impress and to diffuse their peculiarities, that mark every other denomination with which I am acquainted. Their principles are so liberal, that Methodist, Baptist and Episcopal Ministers, where they are believed to be men of piety and literary competency, have free access to their pulpits; and the private Christians in those several sects have access as free to their communion table. The *denomination* is not made an objection in either case. To an equal extent, I have never witnessed a reciprocity on the part of these denominations. And this a feature of our Church, which I confess I peculiarly admire. It is calculated to make an impression on the observing world, that we make a clear and habitual distinction between the great matters and the minutiæ of religion—that our aim is more to promote the vital principles, the essential features, the fundamental doctrines and the exemplary practice of the gospel, than to be contentious about its forms. And I believe also, that this very liberality of Presbyterianism has given it an advantage, that will, in ordinary cases, cause it to live and thrive without the collateral aid of that constant and prominent exhibition of its peculiarities, which is observable in most, if not all other denominations of Orthodox Christians. When I say *in ordinary cases*, however, I mean to imply, that this is not uniformly the case. By some, the taciturnity of Presbyterianism in reference to their distinctive characteristics, is construed and even publickly proclaimed into something like a secret consciousness, that their peculiarities are untenable, and have but a feeble hold even upon their own minds. Calvinistic doctrines, for example are assailed, at least in this neighbourhood openly, and not unfrequently, while those who maintain these doctrines, only now and then bring them prominently forward, contented to dwell on those great points, the Trinity, the Deity of the Saviour, Regeneration, Atonement, practical holiness, &c., which are common to them with others. So with Pædobaptism. This system is denounced without ceremony and sometimes, I might say without modesty, and certainly with great frequency—and yet it is comparatively seldom, that a Presbyterian voice is publickly lifted up in its vindication. This I have remarked, not only in other places, when I was living in a more Presbyterian atmosphere, but in the occasional discourses that have been delivered by Missionaries or travelling ministers in the neighbourhood I at present reside in.

I find, that notwithstanding the establishment of that great National Institution, the American Tract Society, designed to embrace all denominations, there are also established in some parts of our country, an Episcopal Tract Society, a Baptist Tract Society, a Methodist Tract Society. I have never heard of a Presbyterian Tract Society, and I can honestly say, that I have no special desire to hear of one. Still I am of opinion, from the conversation I have heard, and the observations I have made, since my residence in this neighbourhood, that something ought to be done towards furnishing Presbyterians as a body, with some small pamphlets or manuals, both for their own confirmation, and for enabling them to rectify the mistakes, and satisfy the inquiries of others. Let them be merely of the explanatory, instructive, defensive kind. I trust Presbyterians will never find themselves under any necessity to resort to the pretence, that they are exclusively the Church of Christ, and upon the exact Apostolic model, and so as to unchurch others; though I have no doubt, they could make this appear with at least as much conclusiveness, as the pretence has been set up by any denomination of our country, which has ventured to occupy such elevated ground. But with respect to such a mode of defending one's religious sentiments in the enlightened period of the 19th century, I hope our Church may adopt a sentence which I remember to have read in the classics when I was at the grammar school,

"*Non tali auxilio, nec defensoribus istis Tempus eget.*"

["The exigency neither requires such aid, nor such defence."]

The thoughts I have now reduced to writing, I have often revolved in my own mind, but never thought of putting them to paper, till something in the Observer of the 8th, suggested the idea of throwing them in this form before you—make what use of them your best judgment may dictate. A PRESBYTERIAN.

THE RIGHTEOUS NEVER FORSAKEN.

"Hoot away despair!
Never yield to sorrow—
The blackest sky may wear
A sunny face to-morrow."

It was Saturday night, and the widow of the Pine cottage sat by her blazing fagots with her five tattered children at her side, endeavouring, by listening to the artlessness of their juvenile prattle, to dissipate the heavy gloom that pressed upon her mind. For a year, her own feeble hands had provided for her helpless family, for she had no supporter, she thought no friend, in all the wide, unfriendly world around. But that mysterious Providence, the wisdom of whose ways are above human comprehension, had visited her with wasting sickness, and her little means had become exhausted. It was now, too, midwinter, and the snow lay heavy and deep through all the surrounding forests, while storms still seemed gathering in the heavens, and the driving wind roared amidst the bending pines, and rocked her puny mansion.

The last herring smoked upon the coals before her; it was the only article of food she possessed; and no wonder if her forlorn, desolate state brought up in her lone bosom all the anxieties of a mother, when she looked upon her children; and no wonder, forlorn as she was, if she suffered the heart-swellings of despair to rise, even though she knew that he whose promise is to the widow, and to the orphan, cannot forget his word. Providence had many years before, taken from her, her eldest son, who went from his forest home to try his fortune on the seas, since which she had heard no note or tidings of him; and in latter times had, by the hand of death, deprived her of the companion and staff of her worldly pilgrimage, in the person of her husband. Yet to this hour she had been upborne; she had not only been able to provide for her little flock, but had never lost any opportunity of ministering to the wants of the miserable and destitute.

The indolent may well bear with poverty while the ability to gain sustenance remains. The individual who has but his own wants to supply, may suffer with fortitude the winter of want; his affections are not wounded, his heart not wrung. The most desolate in populous cities may hope, for charity has not quite closed her hand and heart, and shut her eyes on misery But the industrious mother of helpless and depending children—far from the reach of human charity, has none of these to console her. And such a one was the widow of Pine cottage; but as she bent over the fire, and took up the last scanty remnant of food to spread before her children, her spirits seemed to brighten up, as by some sudden and mysterious impulse, and Cowper's beautiful lines came uncalled across her mind—

Judge not the Lord by feeble sense,
But trust him for his grace,
Behind a frowning providence
He hides a smiling face.

The smoked herring was scarcely laid upon the table, when a gentle rap at the door, and loud barking of a dog, attracted the attention of the family. The children flew to open it, and a weary traveller, in tattered garments, and apparently indifferent health, entered and begged a lodging, and a mouthful of food; "said he," "it is now twenty four hours since I tasted bread." The widow's heart bled anew, as under a fresh complication of distresses; for her sympathies lingered not round her fireside. She hesitated not even now: rest and share of all she had, she proffered to the stranger. "We shall not be forsaken," said she, "or suffer deeper for an act of charity."

The traveller drew near the board—but when he saw the scanty fare, he raised his eyes towards heaven in astonishment—"and is this all your store?" said he—"and a share of this do you offer to one you know not?—then never saw I charity before! but, madam," said he, continuing, "do you not wrong your children by giving part of their last mouthful to a stranger?" "Ah," said the poor widow, and the tear-drops gushed into her eyes as she said it, "I have a boy, a darling son, somewhere on the face of the wide world, unless heaven has taken him away, and I only act towards you as I would that others should act towards him.—God, who sent manna from heaven, can provide for us as he did for Israel—and how should I, this night, offend him, if my son should be a wanderer, destitute as you, and he should have provided for him a home even poor as this—were I to turn you unrelieved away."

The widow ended, and the stranger springing from his seat, clasped her in his arms—"God has indeed provided just such a home for your wandering son—and has given him wealth to reward the goodness of his benefactress—my mother! oh my mother!"

It was her long lost son; returning to her bosom from the Indies. He had chosen that disguise, that he might the more completely surprise his family; and never was surprise more perfect, or followed by a sweeter cup of joy. That humble residence in the forest was exchanged for one, comfortable, and indeed beautiful in the valley, and the widow lived long with her dutiful son, in the enjoyment of worldly plenty, and in the delightful employments of virtue; and at this day the passer by is often pointed to the luxuriant willow that spreads its branches broad and green above her grave, while he listens to the recital of this simple and homely, but not altogether worthless tale.

I AM NOT MAD, MOST NOBLE FESTUS.

The following interesting account of the conversion of some Glasgow students, under the ministry of Dr. Chalmers, is furnished by a correspondent of the Magazine of the Reformed Dutch Church.—

By the rules of the University of Glasgow, the Students must attend in the College Chapel for divine worship on each Sabbath day. The Students there, as in every institution of the kind, were of all ranks, as it regarded respectability and principle.—Some had drunk deep into infidelity, and these viewing religious worship as the *nugæ* of the age, and a loathing contemptible thing—often found means, after answering to their names at roll call—to escape from the intolerable penance of religious service.

On sabbath day Mr. B. and Mr. C had already eloped And getting to the college gate were contemplating themost pleasant way of killing a sabbath day; when Mr. A a nobleman's son, and two others of the same infidel principles, having also escaped, saluted them with, "How shall we spend the day? Let us hasten from this spot, or we shall be clapt up with these psalm singers, to growl lullaba or whine like Bedlamites, till our heads are turned. Whither shall we direct our course?"

Mr C. proposed that they should go and hear Dr Chalmers preach

"Chalmers! Chalmers!" said Mr. A. "the crazy man, whom the *mobile vulgus* run after? Why he is a mad fanatic, seeking for the little mouthed popularity of weak minds. Poh! go and hear a religious fool, a knave, or perhaps both. No, no, let us go to the green, and get a stroll, and a laugh at the high dressed weaver girls who will be there on a sabbath morning. Let me tell you, my hatties"—added this youth, "the sound of the classic Clyde is worth all the preachments of a bashful Dr. Chalmers! And its beautiful banks have something so romantic, I never go, but I immediately wish to write poetry. Come, chums, let us on."—

"But Mr. A," said C, "have you ever heard Dr. Chalmers?" "Never," was the reply; "but so much is said about him, I believe he is mad. They tell such ridiculous things about him, I would laugh all the time, if I were hearing him, by thinking of their fanatacism! Come let us to the green, or to the country, or any where else, provided only it be away from these superstitious groanings:" this he spoke, mimicking the nasal sectarian twang.

"We may find as much amusement in hearing him, nevertheless," rejoined C. "as in going into the country.—Besides, my friend, let us condemn no man unheard: And be it known to you, my comrades, that Dr. Chalmers stands as high as a scholar as he does as a preacher. He is reported to be a profound mathematician; versed in all science, and withal really eloquent. Let us hear him ourselves—and then for a laugh, a cry, or a jest, *ad libitum*."

The party ultimately agreed to go and hear Dr. Chalmers preach. On arriving at his church, they found it crowded within, and a great multitude standing without. Our students, however, elbowed on, and just got within the door when they heard Dr. Chalmers announce this text, with peculiar emphasis—"*I am not mad, most noble Festus!*" This passage, so unexpected, and rendered so striking to their minds by their former conversation, arrested their attention.

They heard the conduct of Jesus Christ, and his most zealous Apostles powerfully delineated: the opposition, contempt, and sneers, of the ungodly and profane, which they had to suffer, when labouring and striving to promote the holy cause of God, and the salvation of the souls of perishing sinners. The appeals which were afterwards made by the preacher to the consciences of his hearers, were irresistible. Amidst the weeping concourse, the hearts of our students were completely melted down. Their conduct appeared to each of their hearts, *black and hell deserving*.

Stung with remorse, they withdrew at the close of public worship—and retired to pray. They hastened again to church in the afternoon, to unite in public worship They became penitent. They were converted; and became members of the visible church of God, hoping and preparing for a better inheritance in the church triumphant.

Mr. Editor—The above is no fiction. The circumstances were well known, and commonly reported when I was at Glasgow College a few years ago.—This is at your service.

J. K.

Trumbull, Con. July, 29, 1827.

CHRISTIAN MISSIONARIES.

I stand here as the advocate for the missionary society—for the men who are at this moment shedding a glory over the land, far beyond what the tumults or the triumphs of victory can bestow: their deeds are peaceful but they are illustrious; and they are accomplishing a grander & more decisive step in the history of the species, than even he who in the mighty career of a sweeping and successful ambition, has scattered its old establishments into nothing. I have only to look forward a few years, and I see him in his sepulchre; and a few years more and all the dynastics he has formed give way to some new change in the vain and restless politics of the world. But the men with whom I contrast him, have a more unperishable object in contemplation; I see the sublime character of eternity stamped upon their proceedings! The frailties of earthly politics do not attach to them, for they are the instruments of God: they are carrying on the high administration of Heaven; they are hastening the fulfilment of prophecies uttered in a far distant antiquity. Nor, are the labours of these illustrious men confined to the business of Christianizing; they are at this moment giving the arts, and industry, and civilization to the natives; they are raising a beautiful spectacle to the moral eye amid the wilderness around them, they are giving piety, virtue, and intelligence, to the prowling savage of Africa; and extending among the wildest of nature's children, the comforts and the decencies of humanized life. Oh ye orators and philosophers, who make the civilization of the species your dream, look to Christian missionaries, if you want to see the men who will realize it; you may deck the theme with the praises of your unsubstantial eloquence; but these are the men who are to accomplish the business!—They are now risking every earthly comfort of existence in the cause; while you sit in silken security, and pour upon their holy undertaking the cruelty of your scorn.—*Chalmers.*

THE GATE TO ETERNAL LIFE.

The gate which leads to eternal life is a straight gate, therefore we should fear; but, blessed be God, it is an open gate, therefore we may hope.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
OCTOBER 31, 1827.

TRANSYLVANIA PRESBYTERY.—This Presbytery, agreeably to their late Report to the Synod of Kentucky, consists of 11 Ministers, who have under their care 17 Congregations and 3 Candidates. The number of Communicants added within the year ending the 10th inst. was 515, viz to the Siloam Church 4, Bethel 8, Harrodsburgh 69, New Providence 38, Paint Lick 31, Silver Creek 23, Hanging Fork 24 Columbia 3, Danville 70, Springfield 65, Lebanon 68, Buffalo Spring 41, Lancaster 15, Richmond 5, Harmony 51—Total 515. The whole number of communicants in all their churches is stated in the Report to be 1413; from which we see that more than one third of them have been added during the last year. We learn, that in several of the Churches within the bounds of this Presbytery, the Lord's convicting and converting grace is at this time more powerfully displayed than at any former period.

LEXINGTON.—We will only, at present, entreat the friends of the Redeemer every where to remember Lexington, and its highly favored but sinful inhabitants. We believe that the Lord has begun a good work in this town, and neighbourhood; and we would say to our Christian friends, at a distance, "*Help, men of Israel, help,*" with your prayers.

Day of Thanksgiving, Humiliation and Prayer.—We hope it will not be forgotten that Thursday of next week, is the day set apart by the Presbyterian Church throughout the United States, as *a day* of Thanksgiving, Humiliation and Prayer.—And we really believe if *all* the members of *all* the churches, with *all the members* of their families, should set apart and observe *the whole of that day*, in a *Christian manner*, and with a *Christian spirit*, the Lord would pour us out a blessing, till there would be no more room to receive it. Let us bring all the tythes into the store-house, and prove him, and see if he will not do it. Let no Christian dare to mock God, with a formal and hypocritical observance of *two hours* of the day, while the remaining *twenty-two* are devoted to the world and to sleep. Let us observe *the day* with *our families*, as a day distinguished from all other days, and wholly to be devoted to the Lord and his service. Either let us do this; or else declare at once, that we consider the recommendation improper, and not observe it at all. Again we say, let us not mock God with a formal, partial, and hypocritical observance of the day.

FRANKLIN LODGE *at Danville, Ky.*—We are happy to perceive that this Lodge of Masons, have publicly expressed their opinion on, and in opposition to, the domestic *Slave Trade* of our country. Their Resolution and Circular, on this subject, will be found on the first page of this paper, to which we invite the attention of our readers, and especially the Churches in the West.

INDIANA.

Religious state of the Upper Wabash Country.—Extract of a letter from the Rev. James Thomson, (eldest son of the Rev. John Thomson, of Springfield, Hamilton county, Ohio,) to the editor of the Western Luminary, dated

Springfield, Oct. 9th 1827.

Respected Friend,

I expect to leave this section of the country in about ten days, and move with my little family to Crawfordsville, Montgomery County, Indiana; and I wish you hereafter to forward my paper by mail to that place. I have as yet, (owing to the rapidity of my excursions) been able to do but little for you. But I am exceedingly pleased to find that your paper is so popular through the *New Purchase*—Indeed, considering the age of their settlements, and their destitute situation, it has already a pretty extensive circulation amongst the people; and I do hope when once settled to be able to do something to augment its circulation. Please to forward your paper to Mr. Williamson Dunn, Crawfordsville, M. C. Indiana. Mr. Dunn is a very suitable man for an Agent. He is well acquainted with that section of the country, and in a letter to me directed has given such a striking account of their *destitute* situation, owing as it seems to *repeated disappointments*, that I feel constrained to copy a part of it. Perhaps you may see cause to give extracts from it publicity through the medium of your useful paper:—

"*Crawfordsville, Sept. 22d.* 1827.

"Rev. Sir,

"It may not be uninteresting to you, and others with whom you may communicate, to have a short statement of facts as they exist in what (here) is generally termed the Upper Wabash country. But a very few years since and this country was a howling wilderness.—Now it is settling with a rapidity perhaps unparalleled in the history of the West, and perhaps few sections of country equal it in point of fertility of soil. Many adventurers in this new region there no doubt are, who have their hearts set upon this present world as their chief good, and receive the bounties of God's Providence without thanking him for it, yet we trust many in this wilderness have been made to rejoice in the God of their Salvation and are waiting, longing and praying for the privileges of God's house.

"There may be found in this region of country professors of religion of almost every name and order known in the West. Most of them have their leaders and instructors with them, many of whom zealously engage in propagating the opinions and sentiments which they have adopted.—But, I would seriously ask you, and through you your brethren in the ministry, where has been the zeal or anxiety manifested, to propogate the religion of the Lord Jesus by Presbyterian ministers in this region of country?

"Fourteen counties, with a population of forty or fifty thousand inhabitants, have not, as far as I know or believe, a Presbyterian minister settled, or a Missionary of that order riding or labouring within their bounds!

"Now, dear brethren, there is a fault somewhere, and how shall we find its hiding place?—Do you excuse yourselves by saying the country is too young?—the people are not able to support the gospel, at least many are not willing and therefore we fear that our families would come to want, because the number of Presbyterians are so small that they could not provide for our support; and if *we* do not provide for them we have denied the faith, &c.

"In answer to these and other excuses, it may be said, that although our country is new, it belongs to, and is a part of, *that world* to which your divine Master has commanded you to preach his Message of grace. He has made no promises to you that you shall be rich in this world's goods, but he *has* promised to you who are faithfully engaged in carrying the glad tidings of salvation to every creature, that he will be with you always, even to the end of the world. If he fulfills his promise, you shall not starve, for your "*bread* shall be given you and your *water* shall be sure." Then I entreat you to come up to the help of the Lord against the mighty. Let the young who have lately enlisted as soldiers in this good cause put on the whole armour of God, and in his strength march into this field of difficulty and danger, and sow the good seed and we believe the Lord will crown your labors with success, and that you will be fed and clothed by his people. There are many scattered Presbyterians within the bounds named, and should the ministers of our order come and settle down in this country, it would be a means of collecting them, and others around them.

"There are 5 or 6 organized churches within the bounds, some of them respectable as to numbers. Some of them have made considerable exertions to obtain the stated means of grace amongst them, but hitherto have been disappointed.

"Very respectfully,
"WILLIAMSON DUNN."

I have concluded, as you see, to go into that country, and the nearest Preachers will be 50 and 70 miles from me. Two more might be settled immediately not far from me. Indeed, Sir, the field is large—the labourers very few. We want help—but we want soldiers—men who will not be scared by the difficulties of the New Country.

Your's affectionately,
JAS THOMSON.

Mr. Thomas T. Skillman.

SABBATH SCHOOL FRUITS.

The following extract was put into our hands by the Rev. J. M. Matthews, the young minister to whom reference is made in the letter Mr. Matthews informs us that the work has been progressing since the date of this letter, and that the number of hopeful converts a few weeks since was 50—forty-five whites and five blacks.

Extract of a letter from the Rev. Mr. Gunn to the publishers of the Christian Advocate & Journal, dated Versailes, Ky. May 28th, 1827.

——"The work on our Circuit is increasing in many neighborhoods.—There is a small village in the circuit where the people were wicked to a proverb. During the last year, a young minister of our church introduced a Sabbath School in that place.—About five months ago we received it as a preaching place, since which time, a society of about thirty members has been raised many of whom have been happily converted to God. Having no place to preach in except a private house, which soon became too small for the accommodation of our crowded congregation, we have been favored with the use of a large upper room in a mill-house, which is now well furnished with seats and a pulpit, where numerous crowds attend to hear the word of life. This room is also used for the Sabbath School, which is prospering. We look upon this revival as the fruit of the Sabbath School, for about half of the new Society are Sabbath School scholars, some near or quite grown up."

GREENSBOROUGH, (Ala) Oct. 9.

The Sacramental occasion at New-Hope, Green County terminated on Monday the 1st inst. This was a season of deep solemnity. The word dispensed, it is hoped, proved to many quick and powerful; and was the wisdom of God to the salvation of their souls

The ministers of the Gospel who officiated on the occasion, did not reach the place of worship until Saturday morning. On their arrival they found a considerable Congregation encamped around the Sanctuary of the Lord; literally hungering for the bread of life, and with longing eyes anxiously expecting the Messengers of Salvation. Although this congregation had been assembled for a day and a night without a Minister of the gospel to instruct or assist them, yet the precious hours were not suffered to pass unimproved; the venerable Elders in Israel who were present, regularly collected the people, who in a social capacity implored the presence and blessing of the King and Head of Zion to be with and rest upon them. These petitions were

not in vain. The Lord heard and answered in mercy.—On Saturday evening the door was opened for the admission of Church Members. Seven who were not ashamed to own the Lord Jesus as their Saviour came forward and professed their faith in his righteousness, and publicly espoused his cause. Amongst these were three children, members of the same family aged eleven, thirteen, and fifteen years. Well might the parents of these tender lambs, rejoice in the fulfilment of that precious promise "I will be a God to thee and to thy seed."

We have reason to believe that many went away from this interesting meeting, under soul distress, earnestly inquiring what shall we do to be saved. Have not the friends of religion encouragement to go forward, knowing that the Captain of their salvation, who is the Mighty God, will lead them to victory, and crown them with eternal glory.—*Ala. Misc. Herald.*

Georgia.—The Editor of the Washington News, after copying the paragraph published by us a few weeks since, relative to the state of religion in Georgia, adds the following gratifying confirmation of its correctness:

"To the above statements, we feel no ordinary pleasure, in adding the testimony of our own evidence, that a Revival has commenced in our State, unprecedented and thrice happy. We have heard, not only of entire families being converted but in several instances whole neighborhoods have grounded their rebellious arms against their Maker. Places heretofore obdurate in opinion, or pertinaciously opposed to all revealed religion, have, in a few days past, been broken up in their bulwarks of scepticism—have been converted to the *true faith*—and the sweet song of Zion is now trilled upon tongues, which were so lately wont to vociferate, in idleness or derision, that NAME, the mention of which, should only accompany thoughts the most sublime, and gratitude the most unbounded."

It is added that since January last, more than *thirteen hundred* persons have been added to the Methodist Episcopal Church.—*Charleston Obs.*

THE MORGAN BUSINESS.—A friend from Rochester last evening, favored us with the official report of the large joint committee, who have been for many months engaged in investigating the facts and circumstances relative to the kidnapping and presumed murder of Morgan. The report and documents occupy a closely printed pamphlet of more than 70 pages, which we have read. We are disappointed, however, in not finding the substance of the proof said lately to have been elicited, and upon which the murder of Morgan was positively asserted, in the article which we lately copied into this paper. Nor indeed do we find any material facts, which have not previously been communicated to the public in one shape or another. But when we say this, we wish it to be distinctly understood, that we entertain not the shadow of a doubt that Morgan was inhumanly murdered on the Niagara frontier. We obtained information in June, which satisfied us of this horrible fact. But we have no idea that the great number of the fraternity who participated in his abduction, had any direct knowledge or agency in the bloody tragedy with which the outrage was concluded. The men who fled from Rochester to South America did not knowingly or intentionally aid in the death of the victim, and those who did have long since fled to Europe.—*Com. Adv.*

The Morgan Trials.—The recent trials at the General Sessions for Ontario county, N. Y. we have already stated, resulted in the acquittal of the persons indicted for conspiracy to kidnap William Morgan. These trials have excited, as it was natural they should, much interest—an interest which will continue to be felt more or less, for some time to come. Although the persons named in the indictment, have been acquitted, it being proved that they were not concerned in the removal of Morgan from the goal in Canandaigua or subsequently—yet several additional facts, in relation to the fate of Morgan, have been elicited by the testimony:

It appears by the testimony of James Sibley, that on the 11th of September, 1826 Morgan, after having been arrested and brought from Batavia to Canandaigua on a charge of theft, was examined and acquitted by chief justice Chipman. Immediately one of the party accused Morgan of owing him 2 dolls. he confessed judgment, execution was forthwith taken, and not having bail, he was committed On the night of the 12th inst Morgan was released under pretence of friendship, it being alleged that the debt was discharged; he was then seized by two persons—gagged or otherwise prevented from giving the alarm, and forcibly put into a carriage, and carried to Handford's landing, about three miles below Rochester, where he was transferred to another carriage, and conveyed thence upon the Ridge Road to Lewiston. Here he was transferred to a third carriage, and carried down to Fort Niagara, and confined in the powder house. Corrydon Fox, the driver of the carriage from Lewiston, states that this was on the evening of the 14th September; that he drove to Colonel King's at Youngstown, and thence down near the burying ground, about half a mile from Fort Niagara, where he left Morgan and the persons by whom he had been taken, and returned. The last witness states also, that the only persons whom he knew in the carriage with Morgan at the time, were Colonel King, and Mr Bruce, the Sheriff of Niagara.

The fate of Morgan is still wrapped in mystery; but these are further disclosures than the public have previously had, and it may be reasonably believed, that all the facts of this high handed outrage will be finally brought to light.—*Albany Arg.*

The Governor of New-York has issued the following order, under date of the 26th ult. for the removal from office of Eli Bruce, sheriff of Niagara county.

"Whereas Eli Bruce, sheriff of the county of Niagara, has been charged before me with a violation of his duties as a good citizen and a faithful officer, in being concerned in the abduction of William Morgan, and has been heard in his defence. And whereas, in the investigation of the said accusation, it appeared that it was completely in the power of the said Eli Bruce, if innocent, to establish his innocence: And whereas, in order to afford him that opportunity, a decision on the complaint has been suspended for an ample time, and he has given no explanation of his conduct: And whereas, it appears at a recent trial at Canandaigua of certain persons charged with the said abduction, the said Eli Bruce, when called on as a witness, refused to testify on several material points, on the ground of self-crimination—from all which, I am persuaded that he was participant in the said abduction and thereby has rendered himself unworthy of the official station which he at present occupies, I do therefore, pursuant to the powers vested in me by the constitution of this State, remove the said Eli Bruce from the office of Sheriff of the county of Niagara."

LATEST FROM GREECE.

By the fast sailing brig George P. Stevenson, arrived here in 58 days from Smyrna and 30 from Gibraltar, the Editors of the American have received the following intelligence.

The report that had already reached this country, of the rejection by the Grand Signior of the propositions made to him by the European powers on behalf of the Greeks, is confirmed; and it is added that he sent back the communications on the subject unopened, ordering, at the same time, the decapitation of his Secretary for receiving them. It appears, however, that he had subsequently been induced to adopt a different course, and it was generally believed at Smyrna that he was not only disposed to lend a favorable ear to the propositions of the Powers, but that he would finally accede to an arrangement on the subject. It had been rumored that the Grand Signior had ordered a suspension of hostilities, but there appeared to be no foundation for the report—and it was only known that he had consented to treat with the Greeks. The Franks under the protection of the Allied Powers at one time entertained some apprehension for their own safety, but they had become perfectly easy, as all apprehensions of a rupture had subsided. The interposition of the Powers came at the most seasonable period for the Greeks, as it was believed that without it, they could not have continued the struggle against the Turkish power. They were much divided amongst themselves. At Napoli, the town and castle had fired upon each other, and the greatest confusion was the consequence. During the affair Lieut. *Washington*, formerly of West Point, who had recently joined the Greek service, was killed by a random shot whilst walking on the beach.—*N. Y. Observer.*

THE INDIAN WAR AVERTED.—The following extract of a letter from a respectable correspondent, furnishes satisfactory assurances that the threatened hostilities with our Northwestern Indians will, in all probability, be averted, by the surrender, on their part, of the murderers of our citizens.—*N. In.*

"On Monday following the 3d Sept. Wan-nig-south kan, or the Red Bird, and Wee kaw, or the Sun, came in at Prairie-du Chien, accompanied by 114 of the principal men of their nation, and voluntarily surrendered themselves. The ceremonies attending the surrender of the Red Bird, carrying in his hand a white flag, and two of his chiefs an American flag each, and his death-song, as sung by himself were all very imposing. The Red Bird shot and scalped Gagnier, and Wee-kaw scalped the child. Those are the outrages committed here, and these are the persons guilty of them."

From the Ohio Republican.

On Wednesday last our citizens were called upon to witness a scene of the most shocking nature. Mrs. Slack, wife of Jacob Slack, living about 3 miles east of this place had, during the absence of her husband in an adjoining corn field, in a temporary fit of derangement, cut the throats of three of her children and afterwards her own. Upon repairing to the house the children were found lying upon the bed with their heads nearly half cut off: the eldest was a girl about 11 years of age, a boy of 4 or 5, and the third an infant of six months; the woman had not so far completed her horrid purpose as to deprive herself of life, although it would appear that she had made several attempts at it—her windpipe was however cut, and it was with difficulty she articulated. She stated her reasons for committing the horrid deed to be, that, conceiving herself slighted by her acquaintances, she had determined to kill herself; and first destroyed her children, that they might not be left to the unfeeling charity of the world. The instrument she used was a razor, round which she had wrapped a handkerchief to prevent it from turning back in the handle or shutting. In the blood on the floor was the marks of some struggles made probably by the little boy, who it appears from the bloody tracks, once escaped several yards from the house.

OBITUARY.

Died, at his residence in Fayette county on the 22nd instant, in the 77th year of his age, Mr. WALLER OVERTON, a soldier of the Revolution, and one of the first settlers of this country. He was a native of Virginia; emigrated to this state in the year 76, not long after settled here with his family, and has been a citizen of this county ever since till his death. In his death he gave the strongest demonstration of the triumph of Christianity over the terrors of the grave, and his last exhortations to his family were, not to weep for him, for he felt that he was about to exchange a world of troubles for one of eternal happiness. His bereaved family have lost their dearest friend—society an honest man.—*Ky. Gazette.*

At Charleston, S. C. on the 5th inst. Rev. THOMAS CHARLTON HENRY, D. D. some years since collegiate pastor, with Rev. J. M'Chord, of the M'Chord Church in Lexington.

At Pensacola, on the 17th ult. HENRY H. HUNT, lately of Lexington, bookseller.

From the New-York Observer.

THE BIBLE IN SYRIA.

In the Missionary Herald for October, we find a copy of an Order issued some time since by the Maronite Patriarch against the circulation of the Scriptures, forbidding any ecclesiastic or layman to possess, or read, or receive, any copy or copies of these books, or to associate with the Missionaries, under penalty, in the former case, of removal from office, and in the latter of ex-communication. A sketch of the Reply made by the Missionaries is also given; in which they describe the efforts making by the Bible Societies of Europe and America for the distribution of the Sacred Volume; state that the copies which they circulate, are according to the edition printed at Rome in 1671, and therefore cannot be rejected by Catholics, unless they would prohibit the distribution of the Scriptures altogether;—quote from the early Fathers, to show that the Apocryphal books were not received by them as canonical;—and from the decress of the Council of Trent, which denounce severe penalties against all who shall possess, or sell, or read the Scriptures without a license in writing from the Priest, &c. &c. In a letter accompanying these documents, Mr. Bird writes to the Corresponding Secretary:—

"The Reply has opened the eyes of numbers, and excited the rage and opposition perhaps of more; but if a spirit of inquiry is stirred up by it, we shall expect some good result. Many question whether the Fathers over wrote such things as we have stated, and above all, whether the Council of Trent ever enacted such laws. We think the people generally are in opposition, in sentiment at least, to the prohibition of the Patriarch, which forbids their receiving the Scriptures, *although according to the edition of Rome.* They cannot see why truth should not remain truth, although coming from heretics."

ASAAD SHIDIAK, THE PERSECUTED CONVERT.

In the month of October last, as we learn from the Missionary Herald, one of the brothers of Asaad set off from Hadet for Cannobeen, where Asaad had for several months been cruelly imprisoned, in the hope of procuring his release. He however returned unsuccessful. The Patriarch's answer to the letter from the house of Shidiak, is in these words:— *Ib.*

"We have received your epistle, and understood all its contents.—Your relation Galeb has also been here, and he too has informed us of your wishes. With regard to Asaad, he needs no medical aid whatever as to his body. he being at the present moment in the most perfect health; therefore give yourselves no uneasiness about him in this particular. But as to other particulars, the Lord look down and pity. Our son Galeb has seen him with his own eyes. The blessing be upon you."

It seems, says Mr. Bird, that Galeb gave as a reason for Asaad's removal, that of his needing medical aid. In giving this reason he may have been sincere, since it has often been reported that he was laboring under a bodily, and especially a mental disease. Galeb says that his Holiness seemed embarrassed with the subject of the application, remaining often silent to his questions, sometimes consenting, and then again refusing to give up "the wretch." In fine he put Galeb's baggage out of the room, shut the door in his face, and sent him off without suffering him to take leave of Asaad. It is well understood that Tamoos, though he joined outwardly with the rest in sending for his brother, yet sent a secret messenger to prevent Asaad's liberation. The patriarch is also under the influence of a certain priest of his, who is a half lunatic, a staunch bigot, and a bitter enemy of Asaad: this man told the patriarch that so many suspected youths had lately gone out from the college of Ain Warka, if Asaad should get his liberty, & spread abroad his poison, the Pope would hear the news at Rome, and thinking the fault was in the college, would send and break it up. Galeb seems to have returned with a spirit of decided opposition to the patriarch, and ready to take any measures to free his brother.

MISSION CHURCH AT BEYROOT.

Mr. Goodell states, under date of Feb. 13th, that the wives of Carabet and Wortabet were admitted to Christian fellowship at the Monthly Concert in that month, making five natives of the country received into church, during the year previous; that their enemies had come out against them in great wrath, endeavoring, though in vain, to cut them off from intercourse with the people, and from the necessaries of life, and thus to drive them from the country; that, however, very many continued to hear them gladly; and that their prospects were never more cheering.

"The constancy and firmness of Asaad Shidiak," says Mr Goodell, "have emboldened a few, who are connected with us; and if their boldness increase in time to come, as it has increased for several months past, we shall soon have to hold them back with both hands from martyrdom. Oh, it is good to see men not counting their lives dear, when we see so much reason to believe that the fires of persecution may soon be lighted here. The situation of our beloved brother Shidiak is said to be less distressing at present, than formerly, he being allowed a little meat once a day with his bread. The people cannot be persuaded but that we have used magic with him; for beat him, they say, has no more effect upon him, than to beat a stone. The people also insist upon it, that we use some sort of enchantment with all who come to our houses; for, they affirm that one visit to us is enough to change their whole mind in religion.

The word of the Lord has certainly been very powerful and full of majesty in Beyroot during the past year. There is of course, great indignation. When those who are connected with us, go into the city, some spit in contempt of them; others point with their finger, and clap with their hands, and call them by all sorts of opprobrious names. And even we ourselves have to submit to the haughty silence and scornful looks of many in the lowest grades of society. But all this, together with the misrepresentations, and slanders, and base ingratitude of others, we bear, I trust, with some degree of patience, humility, and even joy, for the sake of Him, who "was wounded for our transgressions, and bruised for our inquities, and withheld not his face from shame and spitting."—*Missionary Herald.*

MONTHLY CONCERT AT BEYROOT.

A letter from Mr. Goodell, dated March 6, 1827, says, Yesterday was the Monthly Concert We made it a day of fasting, and commemorated the death of our Lord. At nine in the morning, nearly 20 Arabs assembled at my house for prayer.—We read the 1st chapter of Nehemiah, the 9th of Daniel, the 58th of Isaiah, and part of the 6th of Matthew, and remarked on the nature of true and acceptable fasting and prayer. Prayers were offered in Arabic by Wortabet, bishop Carabet, Mr. Bird, and Mr. Nicolayson.—This was probably the first day of fasting observed in a serious manner, ever witnessed by the Arabs. "Behold in the day of your fast ye find pleasure, and exalt all your labors,"—could never have been more true of the Jews of old, than it is of the nominal Christians who now inhabit this country.

The missionaries present on that occasion, besides Messrs. Bird and Goodell, were—Mr. Smith, American missionary, who had arrived on the 18th of February, having left Egypt on the 30th of January, and travelled across the desert to Arish, Gaza, and Jaffa, and from thence by water to Beyroot—Mr Nicolayson, of the London Jews Society, who had been some time in Syria—Messrs. Gobat and Kugler, destinek for Abyssinia, and Mr. Mueller, missionary for Egypt, all of the Church Missionary Society, and the companions of Mr. Smith, in his journey from Cairo. They were favored, also, with the presence of an Abyssinian, who had been sent to Egypt by the king of Abyssinia to procure a bishop for the church in that country, and had accompanied the missionaries from Egypt. Of this man and his embassy, we shall relate some striking facts on a subsequent page. Mr. Goodell says, "He is *black*, but comely,' possessing, to appearance, the graces of the Holy Spirit." The missionaries above named, all took part in the services of the day.

It was pleasing to reflect—says Mr. Goodell—that among those who surrounded the table of the Lord, were individuals who belonged or had belonged to the Episcopal, Congregational, Lutheran, Lutheran Reformed, Moravian, Latin, Armenian, Greek Catholic, and Abyssinian churches. Indeed we were from Europe, Asia, Africa, and America; spoke about as many languages as were spoken on the day of Pentecost; and represented almost all the principal denominations of Christians in the world. But though we were literally from the four quarters of the globe, and represented so many churches, and spoke so many languages, we were in all but sixteen souls.

Our enemies—he adds—continue to devise evil against us, and think it very strange that they, being many thousands, cannot counteract the influence of two strangers, who seldom go out of doors, and who can speak the language of the country only with stammering tongues; and also that they can find no means of destroying us. *Ib.*

PLAN OF A PERMANENT FUND

From the Missionary Society of the Reformed Dutch Church.

At the last meeting of our Board of Managers, in Sept. 17th ult. an active and liberal member of the Board, laid on the table a plan to form by the 1st of January next, a permanent fund of $10,000. He offered to pay down $500, on condition that other *nineteen* individuals, in our city or in the country, should unite with him, in *whole* or in *shares* of $500:—or he would be the *forti-*

eth to pay $250, if *thirty nine other shares* would be made up to form a permanent fund. And the interest of this sum will be appropriated for ever to the heathens abroad, or among the Indians of our country. If the Board choose, they can select an individual, or individuals already engaged in missionary services, and support them in whole, or in part. This is only thrown out in the meantime, to draw the attention of our friends. A Committee of active and zealous members of the Board has been appointed to secure subscriptions, and the thing, we are confident, will be accomplished by January first, 1828

From the New-York Observer.

DEISM IN NEW YORK.

It is perhaps not generally known, that a regularly organized Club is in existence in this city, called the Free Press Association. One dollar as entrance money, and twenty five cents monthly makes a member. The funds are applied to the support of a free press (as they term it,) to the purchase of books, &c. &c. They have under their direction a weekly paper, with about 600 subscribers Its object is, to cast contempt on the Bible and its Divine Author, and on all those, who believe its doctrines, and practice its precepts. It contains, among other things, most of the Lectures which are delivered weekly before this Club.

On the Sabbath, at 4 o'clock, P. M. they assemble in a spacious room, from two to three hundred in number, including transient visitors. The meeting is opened by an ode, sung by the Club, with the assistance of a few females, who have sufficiently divested themselves of the fear of God to join in such a circle. This is followed by written Lectures, successively delivered by two or three individuals, and then closed by another ode to the praise of Nature.

From attending one of these meetings, it would be difficult to ascertain what are the precise sentiments of the speakers. In two long and labored essays, there was not the slightest acknowledgement of the being of a God, and his name was only mentioned to be treated with irreverence. Whether their leaders are Deists or Atheists it is hard to say. Much of the speaker's strength was levelled against miracles.—The Christian religion, he said, like all others, was founded on miracles. Of these, and of prophecy, he could not speak with composure. All pretended miracles, he said, were only slight of-hand tricks, and those who wrought them were mere jugglers and imposters. With the most disdainful levity, he introduced and repeated some verses from Ex. 32d chap. to illustrate, as he supposed, the horrible effect of Moses' anger, and the malignant nature of the Mosaic God. He attempted to prove that religion was opposed to morality, and consequently injurious to society; forgetting to tell us how happy France was, while weltering in blood under the influence of this system. The audience in general, seemed to accord in the speaker's sentiments; and those men of such stupendous reason, and mighty intellects, were often cheered in their boldest invectives against Christians and their God

A considerable portion of the Club were men of from 40 to 60 years of age, whose countenances indicated that but few of the tender sensibilities of our nature remained to them; but that they had become hardened in sin, and were ready for any enterprise in their master's service. Others were young men and boys; who were thus early taught to ridicule that precious Book, which has conferred such innumerable blessings on the children of men, and that Divine Saviour who has granted so many consolations to his followers, through all the trials of life, and in the solemn hour of death.—With such comforts these men are wholly unacquainted. Their boasted deity, which they call Nature, cannot confer them; and it is greatly to be feared that they will make the awful discovery too late, that their God and Saviour whom they have despised and rejected, is able to execute to the utmost, all the threatenings of his Word. To see a worm of the dust, a dying mortal, thus trifling with all that is good and holy and lovely, and endeavoring to draw into the dreadful vortex, every one whom he can influence, cannot fail to excite pity and indignation in every good man's mind.—But such men there are in the midst of us, going themselves and dragging others down to perdition, even while surrounded by all that blaze of evidence which has so clearly exhibited, and is now exhibiting, the divine authority of the Volume which they affect to despise. F

It was said of Pierpont Edwards, once on hearing Murray, the celebrated Universalist, preach, at the close of his sermon, that he would give half of his fortune to *have the doctrine true*, but that he would flog a son of his for a *dunce*, who would attempt to prove it either by *scripture* or *common sense*.—*Alb. Church Reg.*

From the New York Observer.

REVIVALS IN CONNECTICUT

MESSRS. EDITORS,—As many who read your paper rejoice in the prosperity of religion, I send you a few facts respecting the recent revivals in Connecticut. These revivals have been extending during all the past summer; and their influence is yet powerful in 60 or 70 towns.—They have generally been conducted with stillness and deep solemnity, and without opposition. A majority of them seem to have commenced through the instrumentality of Church Delegates, of whom mention was made in your last. In one town the remarks of two or three of these delegates were blessed to the conversion of several souls.

One of them took occasion to converse seriously with a person in the house where he was to lodge. He then left her, and attended an evening meeting. She repaired to her closet, to implore pardoning mercy. After the Delegate returned, he and one of his brethren retired to their room, where they continued in prayer for her till a late hour of the night. In the mean time her agony of spirit was almost insupportable. About two o'clock, her burden of guilt was removed, and her view of the divine character became overpowering. She went to her brother-in law and to her sister, and undertook to describe those sweet glories which had just rushed upon her vision. They arose and informed the Delegates what had taken place. The latter then arose, and an hour or two was spent in grateful prayer and praise.

An address which was made by a member of the Delegation to the people of the same place, reached the heart of a gentleman who had never attended to the concerns of his soul. On the next day, or the day after, he went to New York;—but his convictions were so distressing that he could scarcely attend to his worldly business. In the course of the week, he experienced a change in his feelings, and now gives evidence of true piety.

Two or three young men, who spoke lightly of the Delegation, and the seriousness of the people, and who endeavored to shun those who sought opportunities to converse with them on the subject of religion, were soon awakened and made the trophies of divine grace.

One young lady who at first ridiculed the young converts,—who declared that God was unjust, and almost blasphemed,—after being in distress of mind for a week, surrendered herself to God. Ten Sabbath scholars, in the same town, at the age of 14 or 15, are likewise subjects of the work.

The excitement throughout Litchfield county is truly wonderful.—As the traveller passes through almost every town, he sees people assembling for religious purposes, and is reminded of the serenity and sacredness of the Sabbath. The prayers which have been offered on days of fasting and humiliation, seem in several cases to have been immediately answered. At the same time, or during the same week, revivals have commenced.

TRACTS BEYOND THE MOUNTAINS.

MESSRS. EDITORS,—The fact that 4,000,000 of our countrymen beyond the Alleghany Mountains, are in a great measure destitute of the Gospel, affects my heart. That population is now *forty times* as numerous as it was in 1790. It already bears a most alarming proportion to the number, and still greater I fear to the exertions, of the friends of vital religion in our country. I tremble for the next and succeeding ages, unless Christians immediately awake to far nobler efforts; and I cannot bear to think that even one of the present generation should go into eternity, without having heard of Christ and His Salvation.

We are told that through the medium of *Tracts*, some portion of the Word of Life can very speedily be conveyed to *all*. These will prepare the way for the Bible and the Ministry; and many a soul, with the blessing of God, will they themselves be the means of saving. In this view, I feel that *ten thousand dollars*, is the least sum we can think of appropriating annually for sending Tracts beyond the Mountains. That sum will provide *one million* of Tracts for *four millions* of inhabitants.

Now, are there not *one thousand men* who will give *ten dollars a year* for this object? I believe there are. My means are small, but I send you the enclosed as the first payment on my subscription of *ten dollars annually for five years*, to aid the American Tract Society in this noble object.

N. Y. Obs.

CAUSE OF TRUTH IN SWITZERLAND.

A letter from a gentleman in Switzerland to his friend in this city, says, "The Kingnom of God makes remarkable progress in the Canton de Vaud. The strange measures of the Government have only given life to the Church of God, and kept awake the Lord's Watchmen.—The work is above all perceptible in the young Clergy. We count now those who are *not* evangelical—we begin no longer to number those who are faithful. It is a very different course of things which the Lord has directed at Geneva,—where the national Clergy are left of God, and the people are first roused."

Ib.

Poetry.

For the Western Luminary.

Begin my soul, in noblest lays,
To celebrate thy Saviour's praise!
Attune thy harp to themes sublime,
And sing the God of grace divine.

Angels are filled with joy above,
And sing of his creating love;
Nature, adorned in scen'ry grand,
Proclaims his great and mighty hand;

Much nobler strains to thee belong,
A Saviour's dying love thy song;
Angels themselves astonished see
The love of Him who died for thee.

Such love as bade him leave the sky,
And lay his shining vestments by;
Descend into the lowly grave,
That he might ruined sinners save!

If the bright sun that gives us light
Were turned to darkness of the night,
And all the stars that deck the sky
As atoms in this vale did lie;

Much less than nothing would it prove,
Compared with my Redeemer's love;
So high the glory where he dwelt,
So low the grave in which he slept.

Then, O my soul, in ceaseless lays,
Proclaim aloud thy Saviour's praise;
Let all creation hear thy song,
While endless ages roll along.

Sublimer strains than angels sing
Shall make the heavenly arches ring;
While everlasting ages move
I'll sing my Saviour's dying love.

J. M. M.

OUR CHILDREN.

Parents, I exhort you to love your children. Make them as happy as is consistent with innocence. Remember that the periods of youth and childhood soon pass away, and they ought not be deprived of any satisfaction which of right belongs to them. Let your government be mild and equitable. Provoke not your children to anger, lest they be discouraged.

Irritate not their tempers with severity, torture not their hearts with cruelty. The love of power is so natural to man, that even parents are in danger of displaying too much in the management of their children, and of exacting of them too selfish a submission. The wills of children should be regulated, but not broken. Be careful, therefore, whilst you aim to make them honest and obedient, that you do not render them diffident and servile. But in avoiding this extreme, guard at the same time against an excessive indulgence, an error which is equally pernicious.—Do not for the sake of gratifying them the present moment, lay up for them many future years of bitter repentance.

Though the minds of children may be innocent, yet they are not, previous to instruction, positively virtuous. They are a soil, where every kind of seed will vegetate. Now, the air is filled with the seeds of vice; pluck up, therefore, the weeds of evil as soon as they appear; be constantly employed in cultivating the manners, the understandings, and the hearts of your offspring. Let the hours which are not spent in the school of judicious and enlightened preceptors, be passed under your own eye. Let not your children be educated in the street, where they will be in constant danger of learning impure and profane language, and of being rude, mischievous and quarrelsome.

Boston Gaz.

THE PRAYING MOTHER.

In a seaport town in New England lived a pious mother of six daughters. At the age of sixty she had been for many years subject to disease and infirmity, which confined her to her house, and almost to her room. To the writer of this she said, at one of his first interviews with her, "I have not, for many years known what it is, to go to the house of God in company with his people, and to take sweet counsel with them. But I have another source of grief greater than this: one, that weighs down my spirit, day and night, while disease and pain bear my body towards the grave. I have six daughters; two are married and live with me; but none of them is pious. *I am alone.* I have no one for a Christian companion. Oh that even one of them were pious, that I might walk alone no longer." Such was her language. She was evidently a woman of a sorrowful spirit, beseeching the Lord with much entreaty. Soon after this, a revival commenced; of which her four single daughters were among the first subjects. A fifth was soon added to their number. But the other, the eldest, remained unmoved. "Mother," said one of the converts, "let us all unite in observing a day of fasting and prayer for our unawakened sister." The agreement was made. The day was observed. Of this the subject of their prayers had no knowledge. But on the same day, while engaged in her domestic concerns at home, her mind was solemnly arrested; and she was soon added to the Christian sisterhood. The praying mother lived a few years to enjoy their Christian society.—They surrounded her dying bed, received her last blessing, commended her spirit to God, and now follow the faith and patience of that mother who is gone to inherit the promises. She "being dead, yet speaketh."

Conn. Obs.

MINISTERIAL DUTIES.

All faithful ministers of the Gospel who are called by the Spirit of God to the sacred office, are obliged to act in ten different departments:—

1st. As ambassadors from the King of kings to his rebellious subjects who have revolted from him, with conditions of peace, and offers of full pardon, if they will return to their allegiance.

2dly. As officers in the army of heaven, to enlist soldiers under the banner of Christ, the Captain of our salvation, to fight against the world the flesh, and the devil; to teach them their exercise, and to direct them how to obtain their armour.

3dly As doctors, who are to make the disorders incident to the human soul their study, that they may administer relief to them, and direct them to the Great Physician, Christ, who alone can perfect their cure.

4thly. As lawyers, who must be well acquainted with the land of promise, and the right every person has to an inheritance in it, and with the Wonderful Counsellor, to whom they must lead them, to have their claims established against all opposition.

5thly As wise master builders, under the High Architect of the universe, they are to endeavour to build up their people as spiritual houses, as temples for God to dwell in

6thly. As labourers in the vineyard of the Lord, to prepare the ground of the heart, to plant the good seed, to water it, and to watch over it continually.

7thly. As shepherds over the flocks of the Lord, to guard them, to feed them, to strengthen the weak, to heal the broken, and to bring back the wanderers.

8thly. As stewards of the household of the Lord, to dispense to his people the bread of life, and to lead them to the fountain of living water.

9thly. As watchmen to the servants of God, to warn them of the approach of their enemies, in order that they may be able to repulse them, and,

10thly. As pilots, to guide the souls of the persons committed to their charge into the haven of everlasting rest, and to teach them to cast their anchor, hope, into the only sure ground, the Lord Jesus Christ, where alone they can be secure.

Philadelphia Recorder.

American Tract Society.—The receipts into the treasury of this Institution, during the two months ending Sept. 15th, amounted to 3,484 dols. Total receipts since May 1st, 13,254 dols. 61 cts. Total disbursements, during the same period, 13,267 dols. 44 cts. Whole number of Tracts printed since the 1st of May, exclusive of bound volumes, 1,111,000; or about 12,000,000 pages. Whole number of Christian Almanacs, 86,500. Due within 4 1-2 months for paper, most of which has been used, 9,372 dols. 24 cts.

N. Y. Obs.

Courses of Study and Instruction in Rev James K. Burch's

FEMALE SEMINARY.

1st. Course.—1. Picket's Spelling book, with Appendix, &c.—2. Colburn's First Lessons in Arithmetic, on the plan of Pestalozzi—3. Picket's Instructer.——4. Picket's Mentor—5. Woodbridge's Rudiments of Geography, on a new plan—Oral composition, &c

2nd.—1. Picket's Expositor—2. Colburn Sequel to First Lessons in Arithmetic, &c.—3. Goldsmith's Natural History—4 Woodbridge's Universal Geography -Written composition.

3rd—1. Euclid's Elements of Geometry - 2. Conversations on Natural Philosophy- -3. Comstock's Chemistry —4. Tytler's ancient and Modern History—Written composition.

4th.—1. Murray's Grammar, with Exercises and Key—2. Blair's Lectures on Rhetoric— 3. Hedge's Logic —4. Stewart's Philosophy of the Human mind —5. Baker's Philosophy, which is an abridgment of Paley's Moral Philosphy, Natural Theology, and Evidences of Christianity—6. Mason on Self-Knowledge- Written composition.

Recitations from the Bible attached to each course.

Influenced by several motives, which appear to me weighty, I have determined, "If the Lord will," to devote a considerable portion of my remaining days, on earth, to the promotion of female education.

For the promotion of solid, mental, and moral female education. I offer my services to the citizens of the West.—At present, I offer these services particularly to the citizens of Danville and its vicinity. I do not *beg* patronage, much less, do I *beg* puffing. If my fellow citizens please to avail themselves of my services, they shall be faithfully performed.

I could give many references. At present, I choose to give reference only to myself. I hope no gentleman, unless he have entire confidence in me, as a scholar, as a teacher, as a man, and as a father of beloved daughters, will commit *his* daughter to my tuition.

About the second Monday in November, I intend to open a School in Danville Ky., for the instruction of young ladies, in the several "courses" enumerated above.

Whether this institution shall be extensively enlarged and made permanent, in Danville, will depend upon the wishes and conduct of those to whom, I at present particularly tender my services. JAS. K. BURCH.

EDUCATION.

JOSEPH M. PHILLIPS informs his patrons, and the citizens of Lexington generally, that he has removed his School to the room recently occupied by Mrs. Gaunt's School on Limestone Street, near Mr. Postlethwait's Inn. He respectfully informs his friends, that a small increase to the number of his scholars would be very desirable at the present time.

BAXTER'S CALL,

For sale at this office, price 37 1-2 cts. three dollars and fifty cts. per doz